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[BY REQUEST.]

From the Louisville Daily Focus, October 20, 1831.

Pagans and Christians.

Sit down, said I to a friend, who came into my room, and look at this, placing before him the novel of Valerius, where it opened upon the description of the amusements of the amphitheatre. I have read it, replied he, and believe it to be nearly accurate. But what of it? Nothing, except that I wish to hear what you have to say upon this topic, in behalf of your beloved ancients. The origin of the exhibition of gladiators was suitable to its barbarity. In the heroic age, captives were slaughtered at the funeral pile, that the ghost of the deceased might drink their blood.—When men grew a little more humane the sometime victims only fought on the same occasion, their blood being equally intended as a libation to the departed. Hence it grew into a diversion, was patronized by the free citizens of Rome, and afterwards by her Emperors, who with all their Court regularly attended the Sport. I have come within the roar of a cock-pit, and blushed for my country, when I noticed the contempt on the countenance of a Frenchman accidentally present, an emotion directed probably not merely to the spectators, but to their nation. But what a pigmy this play was compared to the gigantic inhumanity now before us! And the spectators, not a few dozen of thoughtless brutes, but the choice of the empire, the noblest of the fair sex, and, among them, the Vestal virgins added the sanction of religion to that of beauty. The sums expended, in this moral and humane amusement, may be judged of by the remains of the Coliseum, built for no other use, and preserved, perhaps providentially, as a lasting witness to the depravity of the builders. The author of Valerius has well portrayed the general picture, the eighty thousand spectators, the fallen combatant waiting for his doom, his antagonist attending the signal, and plunging, in obedience to it, his sword into the throat of his helpless opponent, whose body was then dragged away by a hook. He forgot to add, that the victor generally washed his hands in the blood of the vanquished, and some cannibals, under pretence of sickness, were wont to suck the blood as it flowed from the wounds; nor has he told us, that when the whim of the populace determined against the prostrate gladiator, they bade him 'receive the steel'—a mode of expression much more shocking than if they ordered the victor to stab him. He forgot, likewise, to add, that these games, during the Saturnalia, consumed thirty thousand men in the different cities of the empire.

To complete these horrors, be it remembered that most of these were brave men, captives, whose only crime was, that they had defended a country which they loved, as well as the Romans loved theirs; that among them were the princes and chiefs of their nation, and that of these, many were not allowed the poor honor of fighting with their fellow creatures; but were thrown to the beasts. For Constantine dealt thus by the Frank chiefs, the ancesters of Charlemagne.

When we contemplate these deeds our only feeling is indignation, and our only wish that the hero Spartacus had succeeded in the servile war, and swept the detested race from earth, to reside among their kindred demons. 'Tis true that you may urge the want of a milder religion, which might have taught the Romans to do as they would be done by. But this is a poor excuse for actions perpetrated in the teeth, not of religion only, but of humanity, deeds which their antagonists the savage Germans, scorned to imitate, and which their subject Greeks viewed with horror. Was it not a philosopher of this last nation, who, when a proposal was made to present a like spectacle at Athens, defeated it by the simple but impressive address—'O, Athenians, before you exhibit these shows, first demolish the altar of Mercy.' And these, continued I, are the men whose examples you scholars are continually bringing forward for the imitation of Christianity.

'Your charge against my favorites, the ancients, is severe,' replied my friend, 'yet methinks before you fell so heavily upon them, you might have looked at home, and inquired whether you were sufficiently blameless to be entitled to cast the first stone.' How, exclaimed I, will you say that we, in any respect, are guilty of enormities like those now recounted? When were gladiators seen among us? Are not the captives taken in our wars treated with humanity? Do we ever expose our slaves to fight upon the stage for the public amusement? Patience, said he, and let us inquire, whether, though guiltless of precisely the *same* crimes, we are not equally criminal with the Romans. It imports little to the sufferer whether he dies by a pistol or a dagger, and the use of the ancient or the modern instrument lessens not the guilt of the murderer.

You tell me that the exhibitions of gladiators cost the Roman empire thirty thousand men per annum. As I know that this is the calculation of Lipsius, a man, if any, perfectly qualified to judge on the subject, I will take it for granted the more willingly, because the number so critically agrees with that of the wretches, who are said to perish annually in these United States by ardent spirits, a curse unknown to antiquity; vinegar and water, (Posca was the name given to that drink) supplying the place of grog, whence we may well account

Why Rome's unconquer'd legions forc'd their way,
Unhurt by every toil in every clime.—*Armstrong.*

In a population of one hundred and twenty millions, thirty thousand lives were annually wasted; not *quite* so ample a proportion as is taken from our twelve millions in the same space. To be our equals in the prodigal waste of human life, the Romans ought to have thrown away three hundred thousand, instead of thirty thousand lives, what they could afford to do; for, poor stupid souls! with all their arts, they were ignorant of that of the distiller. To reduce the proportion of guilt resting upon us christians to a level with that of the heathen Romans, we must prove that only three thousand die annually by the bottle.—But this is a position too extravagant to advance, much less maintain; indeed I am persuaded that so trifling a quantum would have drawn scarcely a transient notice from us. But there is something worse at the end of this account. When the Roman captive came on the arena, he stood insulated from his fellow mortals, his nation probably annihilated; his whole family destroyed, and, with his national superstition, his greatest blessing was before him, in the hope of speedily rejoining his warlike ancestors. Not a human creature did he leave whose life would be embittered by his death, or who would, in tossing him, miss a protector. And yet this kind of gladiator was the only one, who can attract a moment's pity, for the deaths of criminals, or of those prodigals, who, having squandered away their estates, threw their carcasses after them, sold themselves to the stage, were beneficial to the state. Pray do not the greater part of such men, in our day, take to drinking? And would it not be humane to give them such a comparatively easy death as fell to the lot of the gladiator?

To resume—The gladitor fell alone—the drunkard involves many in his ruin. 'Tis said that two or three hundred thousand are destroyed, or deeply distressed, by our annual thirty thousand; and that, of the crimes punished in our penitentiaries, five-sixths may be traced up to this modern Moloch, whose fires, not confined, like those of the ancient demon, to one valley of Gehenna, are lighted up in every street. And from whom are the victims to this demon taken? Not, like the gladiators of Rome, from captives, or from the jail. No, you will find in the number many, who, but for the existence of whiskey, would have been among our most valuable citizens. The gladiator furnished an example of fortitude—he stood unflinching from repeated strokes, and scorned to draw back his neck from that which sent him home. The spectators learned courage as well as ferocity from his example, which, in this respect, was beneficial even to his enemies; but in the drunkard there is nothing to imitate, and too generally his contagious example poisons his own children. Whatever the faults of the Romans, they knew their interest, they were hard and stern men, such as must naturally exist in an iron time, when to kill or to be killed, enslave or be enslaved, was almost a general sentence pronounced on all mankind. They wanted men, and however ready to expend thirty thousand criminals or captives, to teach, by example, the spectators how to fight and also how to die, they would not have suffered a poison to be vended in the nation which destroyed every year almost as many men as composed their military force; for the legions in Augustus's time, with the auxiliaries, could not have exceeded three hundred and thirty thousand men. The Chinese forbid the importation of opium; and the Romans would have forbidden spirits, if they had been known in their day. But we are a people so much more free than Rome beheld, that I have no doubt but that bills brought into our assemblies, forbidding distilling, would be rejected with disdain. What! may not a freeman eat or drink what he pleases? In vain might you plead, in answer to the querist, that his country was the guardian of his life and morals; such an idea would be beyond his comprehension. In Congress, of course, such a measure could not be thought of, for the very mention of so gross an invasion of our rights would be enough to shake the Union. That the captives taken in our wars are treated with humanity I acknowledge with more than pleasure, with delight. But there is a great difference in the times. He who takes an Indian will find in him a very different captive from an European. The Roman, as I just now said, knew his interest.

Vendere eum possis captivum occidere noli,
Whe you can sell a captive, slay him not,

says Horace, a poor advance in humanity, yet 'twas something. The captive, if from Greece, master of the useful or liberal arts, became a great man at Rome. If docile and industrious became a valued slave, but if fierce and untameable, was treated as a horse whom no groom can mount, and, that his death might not be totally useless, his valor made it exemplary. You mention the name of Spartacus with honor, and I am not the man to rob him of his well earned meed. But would it not be better to keep silence upon this subject, in a country where slavery is allowed, and where these people are rapidly growing upon us. In Rome they were of the same color with their masters, and the distinctions between freeman and slave were not sufficiently obvious, at least in the opinion of some wiseacre in the Senate, who moved that body to assign them a distinct dress. His motion was rejected, for says Seneca, we were afraid lest they might begin to count us. There is, unfortunately for us, a distinction so strongly made as will, I fear, one day enable them to count us with a vengeance.

This is ungenerous, exclaimed I, hastily interrupting him. You know that these people were not brought here by us. They are the baneful gift of our British ancestors, and there is not a man among us but fervently wishes that not a negro had ever trod the soil of America.

The gift of our ancestors! retorted he. Truly 'twas a gift they would have been far enough from conferring if we had not paid them well for it.—The Guinea merchant brought the commodity to the Virginia planter, upon the same principle as the thief brings his prey to the receiver, whose encouragement alone instigates his hazards. Which character may be worse I don't pretend to say; but I well know that the laws used to assign double punishment to the receiver. 'Lay not this flattering unction to your souls,' for every man employed in the business, from the wealthy votary of Mammon, who sent his own ships from Liverpool, to increase his accursed store, down to the poorest seaman, whose poverty, but not whose will consented, were bribed by you. On you the accumulated, and accumulating evil rests, and by you it must be removed, or it will pull down upon your heads that retribution, which Thomas Jefferson, fifty years ago, warned you to avert. As to the fervent wishes you talk of, I shall repeat from Sallust. Non votis, neque suppliciis muliebribus auxilia deorum parantur, vigilando, agendo, bene consulendo, prospere omnia cedunt, ubi socordiæ, tete atque ignaviæ tradideris, nequicquam deos implores, irati infestique. The help of the Deity is not obtained by vows and womanish supplication. Every difficulty yields to courage, wisdom, and exertion, but when you give way to sloth and negligence you may implore the Gods in vain. They are both incensed and hostile. No, the nation has incurred the guilt, and upon her it must rest, till she removes it by efforts worthy of her high claims. The infantine efforts of a Colonization Society, have shown what may be done, their labors have been attended with greater success than ever was witnessed on like occasions, the expense of human life in founding the new Colony having been less, and its prosperity greater than any Colony attained from such small beginnings, and in so short a time. But private subscriptions are unequal to the burthen, the states must come forward and pay the passage of those negroes whose patriotic masters propose to give them up. One million per annum for twenty years would clear out the whole race, a sum, I believe, that we expended in a war, which whatever its object, certainly gained us nothing but glory. *We pay I* believe about three millions a year to the surviving pensioners of the Revolution; would it be amiss to order the sums falling in, from annual decease of the seniors, to be applied to freight of passengers to the new Colony? An hundred thousand dollars would remove five thousand every year, and thus dismiss our free negroes. More might be granted when the masters were disposed to make greater sacrifices. But I beg pardon, this is a very delicate point, still more so than that of ardent spirits, the introduction of which into Congress would endanger the Union; the bare offer made by Government, to pay the passage, would suggest to our fellow-citizens of the South apprehensions that we might one day forget the limits of power, and tamper with their property. Sensitive souls! Well do I remember, many years before a Colony for these wretched people was thought of, the piteous exclamations, the pious ejaculations of the people of Virginia, who, one and all declared their willingness to give them up if they knew but where to send them. They have now found out a vent for them, but not to a free colony, they would in that case get only the approbation of God and man, a consideration not to be poised against the silver brought from the South, and the emoluments of a trade, which degrades that state to the character of a nursery for negroes. We see those wretches brought through this free country, chained and manacled.

'Hail Columbia, happy land,
Hail ye heroes, heaven-born band,
Who fought and bled in freedom's cause.'

The Spartans forbade their Helots to chaunt the sacred hymns appropriated to their masters. Would it be amiss to reserve exclusively for our own ears these spirit stirring themes. However little we may value these people collectively, the notions of liberty may do mischief in a small compass. The murder of two of our citizens, a few months since, when conducting a number of these people from Virginia, ought to serve for a warning; still more the recollection of that frightful scene on the river perhaps twelve months ago,* when the owners and their assistants perished in tortures too shocking to dwell upon. And when it is proposed to call in the assistance of Congress to put an end to enormities, as disgraceful to humanity as to Christianity, doubts of the constitutionality of such a step are suggested by the very people who first proposed it; by those the existence of whom is involved in its success.

Have you done yet, said I. Not by one-half, said he, even on the subjects of drinking and of slavery. But as these themes offend, I will change them, for a sin of your own growth, one which the ancients, with all their enormities, and under all the disadvantages of a superstition as bloody, as lacivious, never thought of—Say, thou advocate of modern humanity, the offspring of a mild religion, when when was a duel fought in ancient Rome? Such a deed there, would have been considered as a gross insult upon the laws. Contempt as well as condign punishment would have awaited the parties. But you, a religious as well as moral people, pursue a practice which every year deprives the country of its promising youth by murder, sanctioned by custom, though not by law, nor is the loss simply that of one citizen in each deed; the murderer, pursued by just remorse, generally becoming a curse to himself, as well as to others, till repeated opiates first besot, and, finally, compose, his conscience-ridden existence, at least in this world. Yet all this might be prevented by a vigorous execution of the laws—perhaps they might be made a little sharper without any great detriment. *Sus. per coll.* applied in half a dozen instances would put an end to this enormity. But such a law would not be enforced by our jurymen, for they are men of conscience, and though sworn to find agreeably to the evidence, will perjure themselves if their verdict tends to touch life. When such men call themselves christians,† I cannot forbear stealing some of Erasmus's latin. *Ego christianos multo meliores nectam a stipulius fabarum*†—a sentence not inapplicable to a whole nation, where drunkenness, slave trading and dueling, are permitted, if not encouraged. Here my friend's watch in-

*It is a year since this article was written. Had it come *now* from its author's pen the catalogue of dire evils which have resulted from the curse of slavery, would doubtless have been frightfully lengthened by the recent occurrences in Virginia, Maryland, and North-Carolina.—*Editor Focus.*

†I will plait much better christians from bean stalks.

formed him that his time had run out, and he left me without waiting for an answer to his declamation.

RELIGIOUS.

For the Western Luminary.

American Tract Society.

NO. 3.

The Society's Pecuniary Means.

Having in previous articles shown the excellent and evangelical character of the Society's *Five Hundred and Seventy-Eight distinct publications;* their adaptation to be useful; and the signal Divine blessing which has attended them, I now proceed to show to what extent the Society is provided with *Pecuniary Means.* I do this in the hope that it will gain the attention of the friends of Zion, and excite them to those efforts and supplications to God which the existing claims of the Society so urgently demand.

The Society has no permanent funds; and a *complete inventory* of all it possesses may be given with great definiteness in a few words: it has, rent free, the building in which its operations are conducted; the stock of publications in its General Depository, which is no larger than is absolutely necessary to meet the demands of the country; and its stereotype plates and other materials used in transacting its concerns. It is the design of the Society to sell its publications *at cost;* so that its dependence for the means of extending its operations is solely on the donations of the benevolent.

Pressing Pecuniary Deficiency.

In the half year, from May 1, to Nov. 1, there was *paid in cash,* for paper, printing, and other expenses of the Society,	$27,310 04
The *total receipts,* during the same period, exclusive of loans, were only	$19,683 25
Leaving a *deficiency* which was paid by monies loaned at the banks on the individual responsibility of members of the Committee of	$7,626 79
It is worthy of remark, that the *whole amount of donations made by all the Society's Branches and Auxiliaries,* from May 1, to Nov. 1, is but	$315 65
There is due, while I now write, on bills presented and allowed at the last meeting of the Committee, beyond the whole amount in treasury	$1,411 69
There is due on notes given by members of the Committee for paper and money loaned, which must be paid within *one month*	$5,800 12
There is due on notes, to be paid within six months, the further sum of	$10,586 20
Total due on bills and notes, which must be paid within six months, in addition to all the Society's current expenses	$17,798 01

With whatever emotions these deficiencies may be regarded by the Christian community in general, they are, to the conductors of the Society, a serious reality. The obligations given by members of the Committee are strictly mercantile in their character, and must be met on the day of payment, however deficient may the Society's means; and though temporary loans may be made, while members of the Committee are willing individually to assume them, the day of redemption soon arrives, and they add nothing to the Society's substantial means. They cannot be permanently resorted to. Aid must be afforded by the contributions of the benevolent, or the Society's labors and consequent usefulness must be abridged.

How this Deficiency has been Occasioned.

The simple fact is, that, while the conductors of the Society have been persevering in their laborious efforts, with economy, and, as they hope, with some good degree of fidelity, the contributions received for the last eighteen months, have been far less than in preceding years, and far much of that period, as appears above, essentially less than the amount expended.

Shall then the Society restrict and limits its endeavors? or, will the friends of God and man throw themselves into the breach, and say, "GO ON: *here is the pecuniary means; and the blessing of God be with you.*" This is the only alternative.

Shall the Society *cease to issue new publications?* when the voice of all its Auxiliaries, and of the Christian community calls for them; and Tracts and other publications are presented for adoption, which like the *Pilgrim's Progress,* and the *Call to the Unconverted,* now in hand, promise to be the means of salvation to many souls.

Shall it *curtail the stock in its General Depository?* which now with great difficulty can be kept so replenished, as not continually to disappoint the orders of Auxiliaries and friends, especially those desiring Tracts for monthly Distribution.

Shall it *diminish the amount of agency in the Tract House?* when two of its principal Agents there, have already been threatened with the termination of their earthly services, under the pressure of the accumulating responsibilities and labors of watching over its general interests, superintending its publications and agencies, conducting its correspondence, and managing its pecuniary transactions, and the minute concerns of its General Depository.

Shall it *call back its travelling Agents from their labors to bless the distant and destitute portions of our land?* one of these, Rev. CYRUS W. ALLEN, is laboring to extend the blessings of the Society over the whole of Missouri and Illinois. Another, Mr. MOSES H. WILDER, is laboring in a similar manner for Indiana. Mr. WM. YONGE and Mr. LUCIUS C. ROUSE are thus laboring in Ohio; Mr. OREN C. THOMPSON in Michigan Territory; Rev. WARREN DAY in the Western District of New-York; Rev. THOMAS COCHRAN in the North Eastern part of the same state and Vermont; Rev. THADDEUS B. HURLBUT in Virginia; and Mr. ALEXANDER BAGLEY in North Carolina. The collective labors of all these Agents involve a heavy draft on the Society's Treasury; but from what portion of the fields they are occupying shall they be recalled? Who, on the other hand, shall account to God that no more is doing by this Society for other destitute portions of our extended country?

Shall it *withhold grants of Tracts from the destitute of our country?* while millions of our population are crowding their way beyond the stated means of grace, and present a claim on this Society, which the cold heart of infidelity and misanthropy alone can have courage to resist.

Shall it *deny a short credit to Auxiliaries and individuals in destitute places?* when, by waiting on them till a part or all the publications they receive can be sold, they will pay for them; and otherwise they must be supplied by grant, or the Society's publications be utterly denied them.

Shall it *refuse to furnish Tracts to American Missionaries toiling among the Heathen?* when they entreat our aid, and tell us there is no means of benefitting the Heathen which promises more usefulness at an equal expense; and when the Society solemnly and publicly resolved, at its last anniversary, that "they will endeavor, by the Divine blessing, to supply Evangelical American Missionaries in Foreign countries with as many approved Tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labors."

The Voice of Providence and of Christians is, "Go on."

IN WHAT RESPECT, then, shall the Society diminish its operations? "*Diminish?*" Shall we talk of diminishing the operations of Benevolence, in this day of blessing to Zion, when the church is called and encouraged to redoubled efforts, prayers, and confidence in her King, that her "labor shall not be in vain in the Lord?" "*In what respect diminish?*" I seem to hear one universal answer from the wise and good, "*In no respect*: Go on, and the God of heaven prosper you."

"Go on." I doubt not, is the voice of all the Society's *Branches and Auxiliaries.* And yet, shall it be told, that the whole amount of *donations,* made to the Parent Institution by Branches and Auxiliaries from May 1, to November 1, is only $315 65! Will not, then, the officers of every Auxiliary revive their operations; make immediate collections; pay promptly, if any thing is due the Parent Society; and make at least a small *donation* to aid its extended concerns.

"Go on," I doubt not, is the voice of the *Evangelical Ministers of the Gospel* in our country, almost without exception. Will they not then, lay this object before their people, and remember it in their public prayers?

"Go on." say those Christians, who *have more than a competency* of this world's goods, and who pray God to direct them how to use what they possess most effectually for his glory. Will they not, then, constitute themselves Directors or Members for Life; or perpetuate some acceptable Tract, or some spiritual, awakening occasional volume?

"Go on," say, with unequalled promptness and sympathy for the welfare of this cause, the *pious Females* of our land. Will they not, then, make themselves, or their Pastors, or the wives of their Pastors, or other individuals to whom such a token of respect will be proper, Directors or Members for Life?

"Go on," we believe is the voice of many an ardent youth in our flourishing *Schools, Academies, Colleges* and *Seminaries.* Will they not, then, thus constitute their Instructers, Directors or Members for Life?

"Go on," reply the thousands who have little of this world's goods to impart, but who feel that the cause of Christ is *the only object* for which they are bound to live. Will they not, then, send promptly forward to the Society's aid that little which they can afford, and *pray* God to bless it, and to open the hearts of others; guide the conductors of the Society in duty, especially in selecting and preparing its publications; make his children active in diffusing them, and give them efficacy in bringing sinners to the Cross of their Redeemer?

Would every one, not merely *take into consideration* what he should do, but *do it* according to his own estimate of the measure of duty, the wants of this Institution would be supplied, and it might go on without hindrance, achieving new conquests under the blessing of the Holy Spirit, and causing joy in Heaven over multitudes brought to repentance. H.

NOTE.—$20 constitutes a Life Member; the addition of $30, or $50, at one time, a Life Director:—$4, a page, including the cover, perpetuates a 12mo. Tract; $3, a page, a bound volume 12mo. Donors may specify any particular objects of the Society to which they would contribute. Remittances should be addressed to Mr. William A. Hallock, Corresponding Secretary, American Tract Society, 144 Nassau-street, New-York.

Sadness.

There is a mysterious feeling that frequently passes like a cloud over the spirit. It comes upon the soul in the busy bustle of life, in the social circle, in the calm and silent retreat of solitude. Its power is alike supreme over the weak and the iron hearted. At one time it is caused by the flitting of a single thought across the mind. Again, a sound will come, booming across the ocean of memory, gloomy and solemn as the death knell, overshadowing all bright hopes and sunny feelings of the heart. Who can describe it, and yet who has not felt its bewildering influence? Still it is a delicious sort of sorrow: and like a cloud dimming the sunshine of the river, although causing a momentary shade of gloom, it enhances the beauty of returning brightness.

[From the Cincinnati Journal.]

MEMORIAL TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, NOV. 29th, 1831.

To the commissioners of the Presbyterian Church, who will assemble in General Assembly at Philadelphia in the year 1832; this memorial of twenty-two Ruling Elders, many of whom are members of the Convention now assembled in the city of Cincinnati, in consequence of a recommendation of the General Assembly of 1831; would represent that in our judgment there are some serious evils which grow out of the present method of representation in your body, which can be, and which should be corrected.

Our church consists of 104 constituent bodies, represented in General Assembly, by about 400 delegates, if all were present.

There are 1584 ordained ministers, and 2253 churches, embraced in the 104 Presbyteries, and represented by said 400 delegates, one half of whom were designed to be Ministers, and the other half Ruling Elders.

Our church may be considered as divided into three great sections, viz: 1st. the Valley of the Mississippi, 2d, the region lying south of the Potomac River and East of the Alleghanies, and 3d, the region north of the Potomac and east of the Alleghanies.

	Min's.	Ch's.	Pres't's.	Syn's.
In the great Valley of the West, there are	575	967	47	10
In the south Atlantic Slope,	213	246	13	3
In the north Atlantic Slope,	696	1040	44	7

Whence it follows that the two first sections united, have a majority of ninety-two ministers, one hundred and ninety-three churches, sixteen Presbyteries, and six Synods; and they should therefore have a majority in the General Assembly of about thirty voices, if that body were full.

On a minute examination of the facts, it will be found however, that the 3d section, although a decided minority of the whole, has an actual majority of about 10 votes in the Assembly, if every delegate of the whole church were present.

Besides this, that 3d section of the church has a very decided advantage, resulting from its relative position to the place where the Assembly meets, and the superior advantages for personal intercourse existing in that section. This advantage of position, upon an average of one year with another, is equal to about 50 votes. In the last General Assembly it was equal to 33 votes. That, in an Assembly of 230 members, would be equal to nearly 15 per cent; or nearly 60 votes out of 400.

Now adding together these various errors, of 10 votes in favor of an actual minority, 30 votes that the majority would have if the present system were properly carried into practice, and 60 votes thrown to the 3d, and thrown against the 1st, and 2d sections, from the circumstances of position, and we have an aggregate error, equal in practice to one fourth of the whole representation of the church, and that so operating to place the power of the church for good or ill, in the hands of a decided minority of itself.

This is alike contrary to common sense, to Christian principle, and to the settled theory of our church government; and it should therefore be rectified without delay.

The advantages of position can be equalized in two ways; 1stly, making the representative body so small that all parts of the church can be conveniently represented, or secondly, to require it to hold its meetings successively in every part of the church. Omitting the various and just objections which have been urged against the latter mode, it is sufficient to say, that it could at any rate, only produce the designed effect, by setting off one error against another, and granting successively an excess of indulgence one year, for injuries borne the preceding. We cannot favor such a scheme.

It remains then only to reduce the General Assembly to such a number, that suitable representatives can be conveniently and constantly obtained.

This can never be done whilst the representation by Presbyteries, strictly so called, shall remain. For if a scale should be fixed, allowing one Minister and one Elder to each Presbytery, and an increase of one Minister and one Elder for every twenty additional ministers, the Assembly would still consist of 300 members. Whatever evils now exist, would remain, though in a form not perhaps so aggravated.

If, however, any one should suppose that it was possible to preserve Presbyterial representation, and still reduce the Assembly to a size that would be convenient and just to all parts of the church, there would still remain one objection to that method, which seems, in the present state of the church, insurmountable. For any adjustment that might be made through the Presbyteries of the state of representation, of the number of members, of the rate of increase, and so on, would be liable to be incessantly disturbed by the action of the Synods, each one of which would be able to increase its vote of representation, almost at pleasure. Thus there inheres in that system an element, which, however, it might be fitted for a small, compact, and united church, must in a loose, dispersed, and agitated one continually disturb the equipoise of the representative body, and may be used as an instrument of great disturbance and injustice.

The Synod is but a large Presbytery, and therefore, if the right to elect delegates were transferred to them, Presbyterial representation would still exist in its real, though not its technical sense. The General Assembly holds the same power of creating Synods, that Synods do of creating Presbyteries; which power could in all time to come be exercised with reference to the state of representation, as well as to other great interests. There are now only 20 Synods; and upon them a ratio of representation can readily be based which shall be fair, equal and uniform, throughout the whole church, and which can by proper regulations be restrained at a given point, or reduced at will, or indefinitely enlarged, as the wisdom or exigencies of future times may decide. By the transfer of the right of representation from the Presbyteries to the Synod, a system can be easily formed which will preserve all the advantages of the present plan, and avoid its serious defects. If that change is refused, the majority of the Ministers and Elders in our connexion, have no other alternative than to submit to the violation of their dear and essential rights, or to resort for redress to expedients, which it is our sincere wish to avoid.

Having thus frankly stated to you, the nature of the grievances under which we, along with the majority of our church groan, and having plainly set down a remedy for them, which is just, equal and effectual, we deem all argument of the case superfluous, and any attempt to urge on you motives to the discharge of your duty in the premises, altogether needless. We do therefore commit the matter to you, with the expression of our deliberate conviction, that a change in the system of representation now acted on in the Presbyterian church, is absolutely necessary to its peace, its purity, and its general success.

And may the God of Zion watch over her.

ROBT. J BRECKINRIDGE,
REDICK M'KEE,
J. SULLIVEN. } *Committee.*

The foregoing memorial was regularly adopted by the meeting of Ruling Elders, held at Cincinnati, which is hereby certified, November 29th, 1831. THOS. P. SMITH, *Ch'r.*

JAMES WARREN, *Sec'y.*

N. B. Religious papers in the Valley of the Mississippi, are requested to publish the above report.

[From the Standard.]

Address,

To the body of Ruling Elders of the Presbyterian Church in the United States: We your brethren in office, many of us members of the Convention met in the city of Cincinnati, would avail ourselves of the occasion which has brought us together, to address you on a subject of vital importance to our whole body, and to the Church to which we all belong.

The Ruling Elders are "the representatives of the people, chosen by them for the purpose of exercising government and discipline." And every man who has taken upon himself the office of a Ruling Elder has solemnly promised "faithfully to perform all the duties thereof."

By our form of government, the General Assembly is to "consist of an equal delegation of Bishops and Elders;" and our Synods and Presbyteries are to consist "of all the Ministers and one Ruling Elder from each congregation within a certain district." It follows that to be present at the meetings of all those Church Courts, is a duty directly devolving on the body of Ruling Elders, as the proper representatives of the people, and to the performance of which we have bound our consciences in a manner so specific, that it is one of the conditions by which we hold our office. It follows, moreover, that just to the extent we fail to perform this duty, the design of our form of government fails also, the people fail to be properly represented, and a system meant to be a model of a representative republic, tends towards a practical oligarchy.

Now we appeal with confidence to your candor, when we say, that this duty of representing the people in the three higher judicatories of our church has been criminally neglected. If we had performed this duty in the last General Assembly, there would have been about two hundred Ruling Elders in that body. If we had performed it only as well as our clerical brethren discharged the corresponding duty devolving on them, there would have been over one hundred and fifty of us there. How then can we bear to have it told, that out of a body of nearly seven thousand Ruling Elders, which number we have if we allow only three to each church, there could only be procured seventy-six Commissioners to our Church Court, at a season hardly less interesting than any that had preceded it. And can we, residing in the great valley, which contains half the Synods, and not far from half the Presbyteries of our Church, and in which there cannot be less than two thousand Ruling Elders, allow it ever again to occur, that a region hardly inferior in extent to the Roman empire, should send up only sixteen Ruling Elders, to represent us in settling the most important affairs! We cannot record without shame, that in the Convention now in session in this city in consequence of a recommendation of the General Assembly of our church, and deliberating on a question of the deepest interest to the people of this immense valley, the Elders present should be at the rate of sixteen to twenty-nine ministers.* We admit, and we suppose you also will acknowledge, that as a body, the Ruling Elders in our churches are without any sufficient excuse for the negligence and unfaithfulness with which this sacred trust has been discharged—while we make this declaration, it is due to truth and candor to say, that much, very much, of this failure on the part of Ruling Elders in attending upon the higher judicatories of the church, must lie at the door of our clerical brethren. They have not, as a body, laid this subject with sufficient clearness and frequency before the church sessions; they have not given them that encouragement, nor urged upon them the discharge of this duty with that earnestness and importunity which its great importance in our ecclesiastical system demands. Nay, we must complain, that in some sections of the church the dangerous principle has been avowed, and in some cases acted upon, that in the regular Constitution of a Presbytery, the presence of Ruling Elders is not even necessary! On this subject, however, we indulge the hope that the attention of both preaching and Ruling Elders is waking up.—And we would here respectfully refer you for a full and satisfactory account of the "nature and duties of the office of Ruling Elder in the Presbyterian Church" to an "Essay" lately published by the Rev. Dr. Miller, Professor in our Seminary at Princeton.

Let us no longer neglect to perform our solemn engagements. The church has at all times to expect much from those who were appointed to bear rule in her tribunals. In this day of trial the people have a peculiar right to expect from their own representatives, a faithful and effectual exercise of those powers which were vested in them to the end that the very exigencies which have occurred, might never have been allowed to arise. A co-ordinate constituent part of all our tribunals, the Ruling Elders, can never justify themselves to the church, or excuse themselves before God, for keeping back from the exercise of that authority, which under existing circumstances, they alone can so wield as to put an end to the disturbed condition of our churches.

We therefore, as being Elders ourselves, and earnestly desiring that the mind of our churches may be made known through you, our beloved brethren, to the end that the heritage of God, committed in part to our hands, may greatly prosper—beseech you in all time to come, to return to the just exercise of that authority and duty belonging to your sacred office. And to the end that the existing difficulties in our church, of whatever kind, may be brought to a speedy close, we especially beseech you to see that your body is fully represented in the next General Assembly of our Church, that the mind of our whole people being fairly made manifest, every member of the Church may feel constrained to submit to their brethren in the Lord.

And may God direct us in all our ways

Rob't. J. Breckinridge,	*Jonathan Young,*
Jeremiah Sullivan,	*Thomas T. Skillman,*
Samuel Harberson,	*John Sullivan,*
Thomas P. Smith,	*Peter H. Kemper,*
John Baker,	*Joseph B. Miles,*
Peter Britt,	*William Hodge,*
John Cooper,	*Nathan Baker,*
Elias Ayres,	*James Warren,*
Reddick McKee,	*Bernard Vanderen,*
Henry B. Funk,	*Ezekiel Ross,*
William Schillenger,	*John Rice,*
James M'Intire,	*Philip Skinner,*
Samuel Lewis,	*Samuel Newell,*
Jabiz C. Tunis,	*Thomas D. Mitchell,*
James McFarlan,	*John F. Keys,*
William Lowrey,	*George C. Miller,*
Robert Highland,	

Cincinnati, Ohio, Nov. 24, 1831.

* If the Presbyterian church be divided into two parts, the one comprising the Synod of Philadelphia, and all the presbyteries east and north of it; and the other, all the Synods and Presbyteries south and west of it; the following results as to lay representation in the General Assembly, for the last ten years, will be exhibited, viz:—

In 1821—The former division contained 27 presbyteries, and sent 28 elders.
The latter, contained 33 presbyteries, and sent to the Assembly but 3 elders; making a difference of 25 lay commissioners.
In 1822—The first division had 29 presbyteries, and sent 30 elders.
The latter, 35 presbyteries, and had but 5 lay representatives.
In 1823—The first division had 33 presbyteries, and 27 elders.
The latter, 38 presbyteries, and but 1 elder.
In 1824—The first division comprised 36 presbyteries, and had 31 elders.
The latter, 38 presbyteries, and but 1 elder.
In 1825—The first contained 37 presbyteries and 35 elders in the Assembly.
The latter, 41 presbyteries, and but one solitary elder, giving to the largest division of the church a lay representation in comparison with the other as 1 to 35.
In 1826—The northern section had 38 presbyteries, and returned 36 elders.
The southern and western, 47 presbyteries, and but 5 elders.
In 1827—The first returned 22 elders to 39 presbyteries.
The latter, 3 elders to 48 presbyteries.
In 1829—The northern division had 41 presbyteries, and sent 27 elders.
The other, 50 Presbyteries, and but 3 elders.
In 1830—The former had 44 presbyteries, and 26 lay commissioners.
The latter, 55 presbyteries, and 4 lay members.

And finally, in 1831, when there was a great increase in the lay representation, the northern and eastern section had 44 presbyteries, and 51 elders, while the latter had 60 presbyteries, and but 15 elders. In this case, the latter division was entitled to at least one-third more than the first, according to the constitution; but if they had been but equal to the others, there would have been 36 elders additional; and with them, most likely, a decided majority in the Assembly for safe, and proper, and constitutional measures.

[From the New-York Observer.]

Judge Clayton.

Judge Clayton quotes the Bible in support of the doctrine of passive obedience,—in support of the duty of christians to submit to human governments in all cases whatsoever! We can find no other meaning in that part of his remarks in which he replies to the plea of the missionaries. The state of Georgia had passed a law requiring all white men residing in the Cherokee territory to take the oath of allegiance. The missionaries refused to take this oath on the ground of conscientious scruples. They believed that Georgia had no right of jurisdiction in the Cherokee territory; and that an oath of allegiance would be an oath to support her in her usurpation. How does Judge Clayton reply to this plea? He contends that the missionaries, notwithstanding their conscientious conviction that the power claimed by Georgia is an usurpation, (for if he does not mean this, he means nothing to the purpose,) are still bound *on christian principles* to take the oath? He says that Holy Writ requires us "to submit ourselves to every ordinance of man for the Lord's sake;" that it enjoins upon the citizen "to keep the king's [State's] commandment;" that it directs "to render unto Cæsar the things that are Cæsar's," that it declares "whosoever resisteth the power, resisteth the ordinance of God," and finally he comes out with his doctrine fully and explicitly in the following sentence:

"To my mind, and I would fain believe to every dispassionate man, there is no good reason for running upon the severe penalty of the law, and foolishly defying its consequences. It cannot be excused upon any principle of sound religion or a rational and discreet desire to serve the cause of piety, for surely that religion which requires us to "render tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor," never could demand such resistance to laws of the land, as would incur in the delinquent a forfeiture of all the enjoyments of liberty, and impose in their stead all the hardships of an ignominious slavery."

We are surprised that any man in this country calling himself a christian, and especially any man holding the station of a judge, should manifest such ignorance of the genius of christianity and of the whole tenor of the Bible, as Judge Clayton discovers in his application of the texts quoted above. We presume that there are few Sunday scholars in Georgia, certainly there are few children of ten years of age in this part of the country, who cannot show Judge Clayton that he has totally mistaken the meaning of these passages; and that the Bible abounds with examples of holy men, who no only made "such resistance to laws of the land" as incurred "the forfeiture of all the enjoyments of freedom, and imposed all the hardships of an ignominious slavery," but who resisted even in the face of *death* in its most horrid forms. Why were Shadrach, Meshech and Abednego thrown into the burning fiery furnace? Because they refused to obey a law of Nebuchadnezzar their king. Why was Daniel thrown into the den of lions? Because he chose to pay more respect to the dictates of his own conscience than to the decree of king Darius. Why were Peter and the other Apostles beaten and imprisoned at Jerusalem? Because they refused to obey the law requiring them not to speak or teach in the name of Jesus. Why did Paul endure bonds and imprisonment and every suffering which the malice of Jew or Gentile could inflict? Because he would obey God rather than man—because he cared more for the souls and the rights of the people than for the laws of kings. But we need not multiply cases. Every man who has read his Bible knows that it has nothing but commendation for men who, like Worcester and Butler, for conscience sake, throw themselves between the tyrant and his victim.

True religion has always been the unyielding friend of liberty and justice, and if Judge Clayton was ignorant of the examples which we have quoted from holy writ, he ought at least to have been sufficiently acquainted with modern history to know, that all which is most valued in British and American freedom, was won from tyrants by men who imbibed their principles of action from the holy volume. Even the infidel Hume admits that England is indebted for her liberty, in a great degree, to the sufferings of Puritans in the dungeon and at the stake; and every American school-boy knows that the liberty of this western world originated in the refusal of a *Christian* people to obey the mandates of usurped power. We are acquainted with no sect of *Christians* who do not admit the right of men to resist tyranny and usurpation, when it can be done peaceably; and if the people of Georgia are disposed to incorporate into their religion the slavish doctrine of Judge Clayton, we rejoice to know that in the missionaries now in their penitentiary, they have met with men who better understand their duty to God and their country.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 14, 1831.

BROTHER SKILLMAN,

I would recall your attention to the following sentiment. You will find it under the head "Disgraceful scenes," in your paper of the 23d Nov. "Many of the best citizens of our land are holders of slaves, and hold them in strict accordance with the principles of humanity and justice." That slaves can be held in strict accordance with the principles of humanity and justice, I confess, my conscience for some time since has had its misgivings. When I open my Bible, and hear Jehovah saying, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke," Is. 58, 6.—And again—"What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God." Micah 6, 8. And again—"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth," James 5, 4—And many other declarations of like import, I am made to doubt, whether I am, (in holding slaves,) discharging the duties enjoined on me by the law and the testimony. It does not satisfy me, that many of my brethren hold slaves, nor, that "many of the best citizens of our land are holders of slaves," nor, that slavery appears to have been once tolerated by heaven. "All men are born free and equal" is a principle indelibly engraven on the heart of every American citizen—a principle inculcated by the word of God. Where then the right to enslave without consent, except for crime? Have our slaves given their consent? Certainly not—Where then the justice in subjecting them to servitude contrary to their will? Do they receive a just compensation for their labour? If not—How can any of our best citizens hold them in bondage "in strict accordance with the principles of humanity and justice?" Nay, do not, "The best citizens of our land" encourage the kid-napper—and the slave-trader, by purchasing, though ever so remotely, for their own use, this ill-gotten merchandize? Do not all, of all classes, who hold slaves, abet this nefarious trade, by affording in a greater or less degree, a market for the wretched inhabitants of Africa? The picture you have drawn, of slavery, is heart-rending. It is true.—An accessary in any degree whatever to this deplorable state of affairs? I hold but a few slaves—I treat them well. If you can satisfy me by reason and scriptural argument, that I am holding them and can hold them "in strict accordance with the principles of humanity and justice" you will confer a lasting favour on

A SUBSCRIBER.

REPLY.

The remarks of "A Subscriber," are well worthy of a deliberate and candid perusal. He presents the important subject of slavery in a point of view, deeply interesting to every conscientious individual, who holds his fellow men in bondage.

The editorial article that recently appeared in our paper, to which allusion is made by "A Subscriber," like most of our editorial matter, was written somewhat in haste. The positions we there advanced, however, were not hastily assumed. The subject of slavery has long dwelt upon our mind, with increasing interest. Our views of this important subject have lately undergone no change. Our mind is fully made up, as to the course we ought to pursue, and the course which religion, which a sound policy, calls upon every member of the community to pursue, in reference to this acknowledged evil.

If the article we published a few weeks since, has induced any one to suppose, that we are an advocate of slavery, abstractly considered, we beg leave to correct such impression. In speaking of the doctrine of some of the advocates for the immediate abolition of slavery, we did say, and we now say again, that "many of the best citizens of our land are holders of slaves, and hold them in strict accordance with the principles of humanity and justice." The correctness of this sentiment, can, we believe, be made apparent to any individual who will calmly and dispassionately examine the subject. Hundreds of instances might be cited, in which the immediate dissolution of the connection of master and slave, in the present condition of society among us, would be productive of great injury to the slave,—in many instances, of extreme suffering, and premature death. The decrepid, the superannuated, and the tender infant would thus be thrown upon the cold charities of the world, untaught, unknown, uncared for. Does humanity, does justice, does religion demand such an indiscriminate procedure on the part of the master? Certainly not. But again;—Let us suppose a case of frequent occurrence. A slave is about to be torn from his wife, his children, his kindred, to be sent to a distant part of the country, without any crime being alleged against him. His heart sickens, and dies within him, at the awful thought of separation from those dear to him as his own being. A humane individual, becomes acquainted with the circumstance; his sympathy is excited; and he becomes the purchaser of the slave, entering into agreement with the latter, to grant him his freedom, so soon as he shall have rendered him a fair compensation for the money he has expended in his purchase. Is there any impropriety, any injustice, in holding a slave, under such circumstances? Nay, does not the slave himself, and every individual of correct feeling in the community, feel, that the act is one of mercy and humanity? Surely, then, slaves *may* be held, "in strict accordance with the principles of humanity and justice."

But does any one ask us, whether the chains of slavery should continue rivetted forever? We say, God forbid! Let the most active, the most untiring efforts be made to banish this deplorable evil from our country. And let them be made *now;* and let them never cease while there is a slave to deface the glory of our fair country. But let them be made with *prudence;* let them be made with *discrimination.* Let them be so made, that they will not rivet, with tenfold force, those chains which they are designed to break. Let them be made in such a manner, that they will not entail everlasting wretchedness on those now sufficiently wretched.

In conclusion, we would say, to "A Subscriber," in reference more particularly to his own case, that his sensibility on this subject does him credit. We hope he will cherish it. Being unacquainted with the particular circumstances of his case, however, we cannot say, he holds *his* slaves "in strict accordance with principles of humanity and justice." Nay, if he intends keeping them in perpetual bondage,—if he is holding them without any view to their manumission, so soon as there is a reasonable hope of bettering their condition by it—(and circumstances may demand their manumission *now*)—we would say to him, in christian frankness and affection, and to all masters, similarly situated, that such a course is *not*, in our judgment, "in accordance with the principles of humanity and justice;" that it will not stand the test of the last, great day.

Cincinnati Convention.

The communication of "S," on our third page, respecting the Cincinnati Convention, may be relied on as strictly correct. In last week's Luminary, we stated the final vote of the Convention, on the subject of a plan for missionary operations in the west, to be *sixty-one* to *fifteen.* It will be perceived, that "S." gives the vote, as *fifty-four* to *fifteen.* This may appear to some, as presenting a discrepancy between our statement and that of "S." But, it will readily be perceived, there is none. It will be recollected, that, according to the arrangement by which the Convention was governed, Presbyteries that did not send delegates could be represented by sending up written instructions, containing their views relative to their preference for either the Assembly's Board or the Home Missionary Society, or any other plan for conducting Missions which they might prefer. In accordance with this regulation,—concurred in by all,—twelve Presbyteries were thus represented, by letter. The only way, then, in which our statement of the vote differs from that of "S," is, that he only gives the vote of the delegates present, and we, in our estimate, gave the entire vote, as recorded on the minutes of the Convention.

Centre College.

We are informed, that the Rev. WILLIAM L. BRECKINRIDGE, pastor of the Presbyterian church of Maysville, has recently been chosen to the professorship of Languages, in this flourishing institution. Mr. B., it is said, has accepted the appointment, and will enter upon the discharge of his duties, as professor, in a few days. With a faculty so well qualified as Centre College now has, combined with the several other advantages this institution possesses over any other in the state, it cannot fail to obtain the approbation and substantial support of the friends of sound literature and pure morals.

The Rev. Mr. Davidson, agent of the General Assembly's Board of Education, for the state of Indiana, has been invited to the pastoral charge of the McChord church, in this town. We understand that Mr. D. has accepted the invitation.

The Rev. Dr. McDowell, of New Jersey, has declined the acceptance of the professorship in the Union Theological Seminary, of Virginia. The Rev. George A. Baxter, D. D. is to be successor to the late Dr. Rice. Dr. Baxter has signified his acceptance of the appointment.

☞ "C," on *Long Preaching*, has been received, and shall have a speedy insertion.

The "Christian Journal," of Utica, New York, and the "Albany Telegraph," have recently been united, and appear in an improved dress. The paper is now published at Albany, with the title of "Journal and Telegraph." In setting forth the principles on which their publication will be conducted, the editors remark:

"The ground hitherto taken by the Journal, and at times by its fellow laborer, in advocating the promulgation and establishment of the sound and long tried principles of the Protestant Reformation, irrespective of many new fangled theories and modern innovations, is generally known. No reason has yet been discovered why substantially the same ground should not still be maintained.

In the Calvinistic system of theology, as held by the leading orthodox divines of the last century, it appears to us to be a much easier matter to effect *alterations* than *improvements*. By the help of the Great Author of divine truth, in rightly understanding the import of his word, it will be our main desire and effort to recommend "*former* paths and the *good* way," until a better shall have been presented for adoption, under the clear sanction and attestation of the voice of heaven."

For the Western Luminary.

The following is the paper adopted, on the subject of Missions, by the Convention at Cincinnati. It is presented for publication in the Luminary, in order to gratify those persons who could not otherwise learn the result of that meeting. It is proper to observe, however, that many other interesting and important documents were acted on by the Convention; and that all its proceedings will soon be published in pamphlet form. S.

"Whereas it appears from the report of the committee to receive and report all written communications to the Convention, that of the Presbyteries in the Valley of the Mississippi, *fifteen*, entitled to 42 votes, have not been heard from; that *one*, entitled to 2 votes, is in favor of the A. H. M. Society; that *one*, entitled to 4 votes is in favor of both Boards as they now exist; that *two*, entitled to 8 votes, are in favor of an independent Western Society; that *one*, entitled to 2 votes, is in favor of Ecclesiastical supervision; and that *seven*, entitled to 22 votes, are in favor of the General Assembly's Board, in its present organization. And whereas, *twenty* Presbyteries, entitled to 70 votes being actually present in the Convention, a plan for the establishment of a Western Board of Missions under the care of the General Assembly, after a full discussion, has been rejected by a vote of 41 to 28; and as it appears to the Convention, from these facts, but no arrangement into which we can possibly enter is likely to reconcile conflicting views on this subject; that so far from healing divisions, or restoring peace to the churches by any new expedients, they would only tend to multiply the points of difference, and increase the evil, therefore—

Resolved, That under these circumstances they deem it inexpedient to propose any change in the General Assembly's mode of conducting Missions, as they fully approve of that now in such successful operation; and that the purity, peace and prosperity of the Presbyterian church materially depend on the active and efficient aid, the Sessions and Presbyteries under its care may afford to the Assembly's Board."

For the adoption.

A. O. Patterson gave for the Presbytery of	Redstone,	2 votes
T. D. Baird, A. D. Campbell, J. K. Cunningham, R. Highlands.	Ohio,	6
W. Hughes,	Blairsville,	4
J. Stockton, J. McCluskey, R. M. Kee, J. McFarren.	Washington,	4
W. M'Lean,	Hartford,	4
C. C. Beatty,	Steubenville,	4
R. G. Wilson, J. B. Miles.	Athens,	2
T. Barr,	Richland,	4
D. V. McLean, M. G. Wallace, M. Lowry.	Miami,	4
J. Thompson, S. Newell.	Cincinnati,	2
A. Cameron, S. Harbison.	Louisville,	2
J. Blythe, S. Steel, R. J. Breckinridge.	W. Lexington,	4
W. L. Breckinridge, W. Hodge.	Ebenezer,	2
J. D. Paxton,	Transylvania,	4
J. R. Moreland, J. Covert.	Indianapolis,	2
J. Hoge,	Columbus,	4
	In all	54

Against the adoption.

J. Gallaher, J. Warren, R. Boal.	gave for the Presbytery of Cincinnati,	3 votes
D. Whitney, T. P. Smith.	Ebenezer,	2
J. H. Johnson, J. Sullivan.	Madison,	2
B. C. Cressy, E. Ayres.	Salem,	2
D. W. Lathrop,	Cleaveland,	4
J. M. Weed,	Detroit,	2
	In all	15

Worthy of Imitation.

We learn, from a late New York paper, that the system of lottery dealing now carried on in that city, has been presented, by the Grand Jury, as a nuisance; with a request to the court, to have the subject brought under the supervision of the next Legislature.

We copy the following note, respecting one of the missionaries now confined in the Georgia Penitentiary, from the Boston Recorder, of the 7th December:

To the Publisher of the Boston Recorder.

Post Office, Milledgeville, Nov. 16, 1831.

Sir,—The regulations of the Penitentiary not allowing him to receive Newspapers or Pamphlets, you will please discontinue the paper sent to this office for the Rev. S. A. Worcester. Very respectfully, your most obedient,

Thomas F. Green.

Frankfort, December 7.

Judge Mays delivered an address to the State Colonization Society on Thursday last in this town. The Governor is President, and took the chair that evening. The speaker made a very excellent address, which we presume will be published. The following gentlemen were elected officers of the Society for the ensuing year, viz: J. T. Edgar, Vice President; E. H. Taylor, Treasurer; H. Wingate Recording Secretary; Dr. L. Munsell Corresponding Secretary, and P. Dudley, W. S. Waller, Be j. Mills, C. S. Morehead and James Davidson, Managers.—*Argus.*

KENTUCKY LEGISLATURE.

From the Kentuckian, Dec. 9.

"An act to amend the law in relation to Idiots."

Specifies and provides for all cases in which an idiot has removed from the county in which he has been provided for by law, and directs that the same rules and regulations by which he was there to be governed, shall be observed by the circuit court of the county to which he removes.

"An act to regulate Ferries and the owners and keepers of ferries across the Ohio river, within this Commonwealth, and for other purposes."

Provides against the transportation of slaves, except under certain regulations.

"An act to authorize certain county courts to permit gates to be erected across certain public roads."

"An act to incorporate the city of Lexington."—specifies its bounds and the rules and regulations by which it shall be governed.

The Louisville Bank Bill has been rejected in the Senate—vote 13–20.

A Bill to erect a Bridge over Rockcastle river has passed the lower house. By that bill $2000 dollars are appropriated to the erection of the bridge.

A Bill to fix and lower the salaries of the officers of the Legislature, passed the House of Representatives by a vote of 63—31.

A joint resolution that the Legislature adjourn on the 23d of December, has passed the House of Representatives.

The Bill amending the militia law has passed the Lower House, but was rejected in the Senate.

FOREIGN NEWS.

Extract of a letter from Faenza; dated Sept. 22.—"Bologna has become the theatre of scenes which may lead to serious events. The authority of the Pope is totally disregarded. All classes of the people assemble tumultuously on the public places, and popular orators, mounted upon chairs, deliver violent harangues, demanding that the form of government should be changed, that four Tribunes, be appointed to assist the Delegate, and that the Commander of the Civic Guards should be dismissed. One of these speakers was arrested, but afterwards released. The Civic Guards are resolved to resist the troops of the Pope if they attempt any opposition. There are 3000 men armed with muskets, and about 7000 more with bowling pieces and other weapons. The only fear entertained is, that the Austrians may again interfere, particularly as it cannot be doubted that the whole population, wearied out by the oppressions of the Court of Rome, would easily be induced to abandon themselves entirely to the dominion of Austria."

The earthquake, which was felt at Venice on the 11th ult. at about a quarter past 7 o'clock, was perceived at Parma on the same day and hour. The shocks were very violent, and lasted for eight minutes; they came in the direction of north east to south west at Parma, while at Venice they were from east to west. At Parma the clocks were stopped, and chasms were made in the walls; the inhabitants fled from their houses and the churches for fear of being crushed to death. The bells rang from the vibration, the houses neighed, and the dogs ran about the streets howling with dread.

The earthquake was at the same time perceived at several places in the centre of Italy. At Reggio, the Benizzi Palace was almost entirely destroyed, and 200 chimneys were thrown down. At Modena and Castle-Nuovo, the same effects were experienced. The following day these shocks were repeated, but with less force. It was expected that a volcano would break out between Parma and Reggio.

The subscriptions in Demarara for the relief of the sufferers by the late hurricane, amounted to $12,813. The Legislature of Bermuda had appropriated £1000 for the same object. Friday Oct. 8th, was observed by the people of Barbadoes "as a day of solemn humiliation before Almighty God, and of thanksgiving for His mercy in the late awful affliction with which he was pleased in His inscrutable dispensations to visit that island."

FOREIGN NEWSPAPERS.

We have been furnished with a late file of Glasgow papers, and we feel disposed to give our readers a glimpse at some of their contents.

The first thing that meets the eye is a red stamp with the words, "Four Pence" a duty imposed by the government on every paper printed in Great Britain, this of course comes out of the reader, and consequently the common people cannot afford to read a weekly paper that costs them six or eight dollars per year.

Irishmen by hundreds go over to reap the English harvest, and then return home again.

Mr. John King, announcing himself as a candidate for Glasgow suffrages, gives his creed based upon the fact that the Reform Bill will pass. He thinks its effect will be to abolish slavery in the British islands, destroy East India monoply; reform the abuses in the church; and the reduction of pensions and sinecures.

In England and Wales there are 10,000 beneficed clergymen, and only 4000 reside among their charges.

The late coronation of William IV. cost the nation about $250,000.

An immense pile of buildings called Babel, erected on R. Owen's plan of reforming society, have been torn down, and the materials put to useful purposes: so that our quondam philosopher succeeds no better in Europe than this country.—*N. Y. Baptist Repository.*

SUMMARY.

Emigrants for Liberia.—The accession to this flourishing colony, to take passage in the superior Ship James Perkins, Capt. Crowell, chartered by the American Colonization Society, (now at McPhail's Wharf,) are rapidly assembling here. Seventy five of them, men, women, and children, arrived from Southampton County on Thursday, and yesterday an addition of 27 was made to that number from the same county; others are momently looked for, and the residue of 300, the number assigned for this vessel, will be here by to-morrow night's Steam Boat, so that all the arrangements for their departure being made, the ship will sail on Monday or Tuesday. We rejoice to see this good work progressing so happily.

The adaptation of the interior of this fine ship to the comfortable accommodation of the Emigrants, is highly credible to the Agent at this place.—*Norfolk Beacon.*

The Steamer *Amazon*, J. Towne, Master, on her voyage from Louisville to New-Orleans, sprung a leak on the 21st ult. about 3 miles below Montgomery's Point, and sunk her bow in about 6 feet and her stern in 18 feet water. The cause of the leak was not known nor could the leak be found.

The *Favourite*, W. H. Horne, Master, bound from New-Orleans to Nashville, struck a snag on the 22d ult in the Mississippi, near Island No. 56, and sunk.

Both of those boats have been abandoned to the underwriters—the Louisville Marine and Fire Insurance Company. Amount of insurance $17099.

The Steamer *Fourth of July*, Powell, master, on her passage from Pittsburg to Louisville, struck a rock at Burlington Bar, and sunk. Her cargo was principally for Cincinnati. She was insured for $8999 by the Louisville Marine and Fire Insurance Company.—*Lou. Adv.*

Dangerous Institution.—It is said the receipts of the Park Theatre, New-York, for a fortnight, were $11,000!—And that Forest's four nights of 'the Gladiator', produced $4,400.

Where are now the alarmists! Where are the Argus-eyed and trumpet-voiced defenders of the wealth, and safety, and freedom of the nation! Here is a single Theatre, among a half a dozen more in a single city, that takes up more money than both the Bible and Foreign Mission Societies.—*Am. Spec.*

Census of 1830.—The number of inhabitants in the U. Sates according to this census, is as follows:—

Free white persons,	10,526,368
Free colored persons,	319,467
Slaves,	2,010,572
Total,	12,856,307

South Carolina and Louisiana have more slaves than free persons. South Carolina has 31 slaves to 25 free persons. Louisiana 11s. to 10f. Georgia 21s. to 30f. North Carolina 1s. to 2f. Alabama 12s. to 19f. Virginia 46s. to 74f. &c. About one sixth of the people in this land of liberty are slaves!!

The population of the six New England states is 1,964,605; of New-York 913,603; of Pennsylvania 1,347,572; Virginia 1,211,266; Ohio 937,679. New York contains more free persons than these four states united—Virginia, N. Carolina, South Carolina and Georgia.

Richmond, Va., Oct. 6. 1831.

Distressing Circumstance.—Peyton Cornelius, the eldest child and only son of the Rev. G. M. Anderson, of the Virginia Conference, aged six years, and eight months, was, on the 14th ultimo, at his grandfather's, in Chesterfield county, suddenly crushed to death in an apple mill, which was used for the purpose of grinding bark.

The man who had charge of the mill, had left it at the time, in the care of a small boy. The horse had been stopped for some purpose; during this time the child stepped upon the platform, and was leaning on the stone; at this moment, a rude boy passing by, struck the horse. The child was violently thrown into the trough before the stone, and in a moment was crushed to death.

Emmet's Monument.—A splendid marble monument, thirty feet in height, has lately been erected in St. Paul's church yard in this city, to the memory of the late Mr. Emmet.—It cost the subscribers $6,000. Would it not have been better if the same sum had been invested in some profitable stock for the benefit of widows and orphans of deceased Irishmen, or if the subscribers had endowed a professorship in some college, or founded a school and called it "Emmet's Charity School," would it not have been equally honorable to the subscibers, beneficial to community, and grateful to the spirit of the deceased!—*Andv. & Jour.*

Yankee Daring.—Two small smacks—or vessels built as such, but plugged—sailed from this port a day or two since, for the South Seas! We notice this fact as an instance of the intrepidity of enterprise which characterizes the hardy sons of Ocean among us.—These vessels are only about 40 tons burthen—their decks are within a few inches, at the bends, of the water's edge,—and they carry 6 men each. They are bound round the cape, and are destined for the fishery of the precious finny tenants of those far regions of the deep.—*Stonington Pheux.*

Prize Fights.—Poulson's Advertiser gives an account of one of these disgraceful scenes, so fashionable in England, called Boxing Matches, which recently occurred in the vicinity of Philadelphia for the first time, and we hope the last. Several magistrates of Philadelphia county attended, to endeavour to stop the disgraceful riot; but as the place of battle was a few yards within the line of Delaware County, they could not exercise their authority with effect. The fight proceeded, and the miserable wretches are said to have continued beating each other for an hour and 20 minutes. The names of the principal persons present, were taken down, and it is said the necessary steps will be taken by the proper authorities of Delaware County to prosecute the offenders. The huzzaings of the mob were heard nearly three miles from the scene of riot.—*Ch. Watchman.*

Wind.—The house of Dr Robert Dickson, of Jones co. N. C. a large two story brick building, was utterly demolished a few days since by a gust of wind. Among the eight persons who were in the house at the time, and whose preservation is almost miraculous, was a man charged with the murder of the late Spencer Conway. He adroitly took advantage of the confusion to elude the vigilance of his guard, and made his escape into the woods. He is no doubt a convert to the maxim, "that is an ill wind which blows nobody good."

MARRIED—At Cantonment Leavenworth, on the 14th of last month, at the residence of Major John Dougherty, Capt. William N. Wickliffe of the U. S. Army, to Miss Ann daughter of the late Joseph Hertzog of Philadelphia.

In Madison county, Mr. Green Johnson, to Miss Jane Thomas.

In Baltimore, Lewis M. Goldsborough, of the U. S. Navy, to Miss Elizabeth G. second daughter of the Hon. William Wirt.

In this County, on Tuesday last, by the Rev. Andrew M. Keith, Mr. George James Trotter, Editor of the Kentucky Gazette, to Miss Mary Ann, daughter of the Rev. N. H. Hall.

DIED—In Frankfort, Ky., on the 6th instant, of an apoplectic attack, of about five hours' duration, Benjamin Mills, Esq., late judge of the Court of Appeals. Judge Mills had been for several years, an elder in the Presbyterian church, in Frankfort.

In Fayette county, Mr. James Boggs.

Advertisements.

☞ The facilities for *advertising* in this paper are equal, if not superior to any other paper in the Western Country. Near *two thousand* copies are disseminated, weekly. Advertisements left at the office, or at A. T. Skillman's Book Store will meet with prompt attention.

A MOST VALUABLE
EAST INDIA MEDICINE,
For the cure of Rheumatism, &c.

DEAR SIR—Agreeably to your request I have with difficulty procured and now send you by the ship Jusan, Capt Robertson, a few pounds of the Poladelphis, or what generally goes by the name of India Extract, a medicine universally esteemed among the people of India for the cure of Rheumatism. Was I to inform you of the very great number of people who are daily relieved and cured by this valuable remedy, it would require more paper than I am able to purchase, and more time than I am able to bestow. Indeed the effect of this medicine is so immediate, that in RHEUMATISM you would in some cases suppose it acted almost like a charm in removing that painful disease. The usual mode of taking it is in the form of pills. I shall use all my endeavors to send you a constant supply. J. B.

Dr. Jennings of Edinburg, speaking of these pills, says—I have used them in my practice as well as in the hospitals, and find them to be a most valuable remedy in cases of Rheumatism, and well calculated to do much good. I therefore recommend them to general use; being confident in my opinion, as well as that of others, no one will be disappointed who may have occasion to use this valuable medicine.

Dr. Clarke of New-York, in a letter to the agent of the proprietor, concludes by saying, "Every class of people will find in the India Extract a cheap and valuable remedy for the Rheumatism. I have generally found from one to two boxes produced a cure. ASA CLARK, M. D.

Since the proprietor has received the above medicine, wishing that the poor should benefit by it as well as the rich he has put it up in boxes made for the purpose, with directions round each box containing 50 pills, and has appointed Dr. Robert Harris, jun. of Philadelphia, the only agent in the United States to dispose of the same, with full power to appoint agents where he may think proper. F. BEDWELL.

From Wm. Ruff, Esq Keeper of the New Prison, Philadelphia.

Dear Sir: I was about a year and a half dreadfully afflicted with Rheumatism, which deprived me of the use of my limbs—my pains were so great that it would be impossible for me to give a description of them; they were better felt than described. I had neither rest nor sleep day or night. Thus situated, a box of the Poladelphis or India Extract pills was procured, with the consent of my physician, and taken according to the direction, with very singular success. A few doses gave wonderful relief. My pains began to leave me; I had refreshing sleep during the night and rested well during the day; the medicine was continued, and in a short time I got perfectly well. WM. RUFF.

From the late Honorable De Witt Clinton, Governor of the State of New York.

Dear Sir: A female and relative to my family, who has resided with me for many years, and been long afflicted with racking pains, sometimes in one joint and sometimes in another, but most frequently in the wrists, shoulders, knees and ankles, and sometimes in the breast, frequently shifting from one to another, each day bringing with it additional weight of misery, depriving her of rest, day and night, attended with loss of appetite, lowness of spirits, &c. which her physician termed obstinate rheumatism, without being able to give the least relief. Under these circumstances, we were determined to try the Poladelphis, or India Extract, the effects of which exceeded the most sanguine expectations; before she used the box her pains in a great measure left her, her appetite returned, and by using three boxes according to the directions, she is, under the smiles of Divine Providence, restored to her usual state of good health. This being a remarkable cure under the most distressing circumstances, plainly proves the great importance of that most valuable medicine. Since the above cure has been performed, my physician informed me, he had himself recommended it and used it in many obstinate chronic rheumatic affections, with the happiest effects. I therefore can, with confidence, recommend it to all who are laboring under the rheumatism in every state of the disease.

DE WITT CLINTON.

For sale at TILFORD & ANDERSON'S Store, Main Street, Lexington, Ky.

December 14th, 1831. 24-tf.

HATS! HATS!!

THE subscriber presents his grateful acknowledgments to the citizens of Lexington and its vicinity, and the public generally, for the very liberal encouragement he has heretofore received, and informs them that he still continues to keep on hand a constant supply of *HATS* of good quality, and at prices varying from $1 75 to $3 00. Hats made to order on the shortest notice. He also has on hand for sale at his stand, a few doors south of the Post-Office, a well assorted lot of

Fancy Jewellery,

Such as *Breast Pins, Finger-Rings, Ear Rings, Shirt-Buttons, &c. &c.* Also a constant supply of

BRAZILIAN COMBS,

Of various sizes and patterns, and a great many other fancy articles. Combs repaired on short notice and in the best manner, and the highest price given for old shell.

☞ A constant supply of Essences of Peppermint, Cinnamon, Burgamot, Lemon, Lavender, Cloves, &c. &c. for sale as above. J. C. CURLE.

Lexington, Dec. 7th, 1831. 23-tf.

SADDLES & SADDLERY
Of almost all Descriptions.

THE Subscriber respectfully returns his thanks to the public for the very liberal patronage he has received from them for the last five years, and now takes pleasure to inform them of his determination in conducting business in future. Believing, as he does, that the times loudly call for business to be done on a systematic plan, that is to say, on a regular profit, and that profit to be found out from the cost of the article manufactured—a manner of doing business that has not been offered to the public in his line before. He has employed, in addition to his former hands, a first rate journeyman by the year, and he having been employed in that way, will not feel disposed to slight his work as job workmen are apt to do when employed for short periods—he served his time with Mr. P. Hedenberg in this place. The subscriber therefore pledges, himself that his work shall be done well and sold very low. Such saddles as he and others now sell for $20 shall be sold for $16, and other saddles in proportion. He will keep on hand a supply of

MIXER'S PATENT SPRING SADDLES.

He solicits a call from all who feel disposed to save 25 per cent. in laying out money in his line and get as good articles. Linsey, Janes, Tow Cloth, and many other articles in trade will be taken the same as cash. I continue at my well known stand, corner of Main and Limestone streets, opposite Postlethwait's Inn.

J. B. JOHNSON.

Lexington, Nov. 20, 1831.—21-tf.

DEAF AND DUMB.

THE Asylum for the instruction of this class of our fellow beings, has been in operation at this place, more than eight years, and still in many portions of our country it is scarcely know by name, and still less understood. This school was chartered by the Legislature of Kentucky, and provision made for the annual support of the Deaf and Dumb of our State, whose circumstances, or those of their parents or frinds, do not permit them to incur the ordinary expenses of an education. It has since received from the Congress of the United States a grant of a Township of land in Florida. The school is now provided with able and qualified Teachers.

The pupils are all boarded in the Institution, where the whole are under the immediate seperintendance, at all hours, of the Rev. John R. Kerr, and Mrs. Francis Kerr, Superintendant and Matron, who exercise the most kind and parental care over their deportment and morals. The male and female pupils, are kept separate, except when in school and at meals, the female occupying rooms in the family mansion under the immediate supervision of Mrs. Kerr.

In this school the Deaf and Dumb are taught to write and *understand* our written language, and by this means they are elevated from a state, not greater above the beasts of the field, to their proper rank in the human species—made capable of exchanging views with their fellow men—to understand their relations to their God and to their fellow men—to transact business and become useful members of society. Four pupils of this school, two males and two females having finished their course, intermarried and are now settled upon their farms, (in Jessamine and Adair Counties,) contented and happy, transacting all their own business. Another is now a first rate Printer in the Commentator office, Frankfort. They had severally united themselves to a Church previous to marriage.

We appeal to the Benevolent and Philanthropic in every county, to make some exertion to cause the Deaf and Dumb in their neighborhood to be sent here for instruction.—Can they assist in a more praiseworthy or patriotic act for the benefit of their fellow men? Can ministers of the Gospel fail to use their efforts to place their fellow creatures in a situation where they learn to read and *understand* God's Bible, and more especially when by the dispensation of Providence they are unable to hear his preached Gospel? Can any parent give his deaf child any greater benefit, than is here pointed out for it? Has Providence denied to you the command of funds for this purpose, your government has provided them—all that is asked is, that they be sent here, and clothed while here, all else is furnished by your country. To pious parents we would say; how can you answer to God for denying to your off-spring, the opportunity of learning to know; *that there is a God*, that there *is a future existence*, of happiness, or misery.

Pupils from other States are received into the Asylum upon the same terms as those from Kentucky who are able to pay fees.

Fees and charges to be paid where Parents or Guardians are able.

Tuition per annum	$36 00
Board, washing, lodging, and all charges, except clothing, per annum	$75 00

Payable half yearly in advance.

OFFICERS.

Rev. J. R. Kerr, *Superintendant and Assistant Teacher*
Mrs. Frances Kerr, *Matron.*
John A. Jacobs *Principal Teacher.*
Wm. D. Kerr, *Assistant Teacher.*
Drs. Fleece & Weisger, *Physicians.*

The statement of the Clerk of any County Court, or of any respectable gentleman known to any of the Trustees, as the circumstances, of persons wishing to send pupils will be taken as evidence of the fact. D. G. COWAN, *Secretary.*

Danville Ky. Nov. 23d. 1831.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

HOUSTON SEMINARY.

THE Proprietors of Houston Seminary, having completed their buildings so far as to enable them to commence their establishment on the 21st of November next: think proper to inform the public that this School teaches methodically and according to the most improved plans,

1. A course of common English education;
2. Greek and Latin languages;
3. Mathematicks, Physicks and Chemistry.

In connection with the above subjects will be taught Metaphysicks, Elocution, Logic, Perspective Drawing, &c. also Natural Science, under which is included the classification of the Animal, Vegetable and Mineral Kingdoms. The books used in the mathematical department will consist principally of Francis' compilations and translations from the French, usually known by the name of the Cambridge Course. This School has for its object the production of practical men, and is finely situated 1 1-2 miles S. W. of Paris, in view of the road leading from Paris to Lexington. Boarding can be procured either in Town or near the School. The price of tuition will vary from 12 to 30 dollars per annum, one half payable in advance.

LUTHER SMITH, *Teach. of Lan.*
BENJ. MOORE, *Teach. of Math.*

Paris, November 2, 1831. 18-6w.

MACHINE CARDS.

A Superior quality of Eastern *Machine Cards, Filletting, Comb Plate*, &c. kept constantly on hand by the Subscribers: Any orders left for any particular description of *Cards* can be filled at a short notice. We have also on hand a large stock of

Jack's Superior *Patent Balances.*
Printing Ink, of best quality.
Looking Glass Plates, large and small.
Mahogany, Satin and Rose wood Veneers.
Bagging Eyes, very low.

For sale low for Cash, by

STEPHENS, WINSLOW & STEPHENS,
Main Street, Lexington.

November 2nd, 1831. 18-3m.

Boot and Shoe Making.

THE undersigned returns his thanks to the citizens of Lexington and its vicinity, for the liberal encouragement they have heretofore extended to him and respectfully informs them, that he continues his business at his old stand, on Main Street, nearly opposite Morton's Store. He has on hand a supply of good materials, and will do his work in the best manner, and sell as low as *good work* can be had in the place. GEORGE ADAMS.

Lexington, October 26, 1831. 17-5w.

POETRY.

From the New-Hampshire Observer.

Sorrow for the Dead.

"I would not have you ignorant brethren, concerning them which are asleep; that ye sorrow not as they that have no hope."

Weep not around my bier,
When I am dead;
Nor shed the friendly tear
Upon my head,
The cold and lifeless clay
Heeds not thy sigh,
Nor will it wipe the tear
That dims thine eye.

Look not upon my form,
When life is gone;
But leave me in my shroud,
Cold and alone.
Raise not the coffin's lid,
To say farewell,
Nor start when thou shalt hear
My funeral knell.

Pass quickly by my grave,
When I am there,
Lest thou should'st sigh for me,
Or shed a tear.
Weep not upon the mound,
Where I shall rest;
Nor strew wild flowers around
Upon my breast.

The soul which thou hast lov'd,
Will not be there:
It will have plum'd its wings,
And soar'd afar.
Then weep not o'er my chains,
When I am free,
When I have left my cell,
And gain'd my liberty.

Upward in yonder sky,
I'll find my home;
And wait, in realms of light,
For thee to come.
Call me not back to earth,
To leave my crown;
I've fought with sin and hell—
—The Victory's won.

MISCELLANEOUS.

The Impassable Bridge.

In one of my late excursions into the country to preach the gospel to the poor, I met with a Christian brother in humble life, who had been distinguished for his uniform zeal and faithfulness in the cause of Christ. He had encountered many discouragements—from his minister, from some of his professed brethren, as well as from a scoffing world, but had persevered, not altogether without success, in his endeavors to arouse his neighbors and those around him from their slumbers, and bring them to a saving knowledge of the truth. I had a curiosity to know the history of this man's religious experience;—to learn what it was which originally gave him such an impulse, and had borne him on in such an uniform course of labor and self-denial in the service of the Redeemer. I took an opportunity to state to him my wishes, and found him not unwilling to gratify me in this matter.

He proceeded with much modesty, and with every appearance of sincerity and truth, to give me substantially the following account.

"I was," says he "awakened and, I trust, brought to repentance in early life. But being alone in my feeling, and living where I had none to encourage me, and where the church was not in altogether a desirable state, I neglected to profess religion; and (after a season of enjoyment) I relapsed into a state of comparative worldliness. In this state I lived several years, performing some religious duties, and finding comfort in them, but neglecting others, and my heart often reproaching me for my unfaithfulness. At length it pleased God to visit me with protracted sickness. I was not dangerously ill, but my confinement was long and tedious. This trial, however, produced no very perceptible change in my feelings. If it should please God to take me away, I hoped I was prepared to die. Or if he should restore me, I felt willing to live to his glory. But, alas, I had no adequate conception at that time of what it is to live to God's glory, or of what is implied in such a course of life.

In this state of mind I was gradually recovering, with a prospect of being soon able to resume my wonted labors, when, on a certain night I had a remarkable dream or vision. I seemed to myself to be standing on an eminence, with a vast plain steeply inclined towards a broad, dark river, stretched out before me. A wide bridge was constructed part way over the river, the farther end of which was obscured in a thick, impenetrable fog or mist which lay along on the opposite side of the stream. To persons on the plain, the bridge seemed to reach quite across the river, and to promise a safe and pleasant passage; but in my situation, I could distinctly perceive that it reached only till it had entered the mist, and terminated just beyond the middle of the flood. I saw but one way of approach to the plain; but there were two ways leading from it,—the one by the bridge already described, and the other on the opposite side of the plain, up a steep and somewhat difficult bank. The way to the plain was thronged with travellers, and the plain seemed covered with people of both sexes, and of all ages, ranks, and conditions in life. Every one of this immense multitude was busy, and many among them seemed as though they might be happy. The steep inclination of the plain gave a constant and strong downward tendency to those who came upon it, so that at every step the multitude in general were insensibly verging towards the bank of the river. The consequence was, that while only a few attempted to get from the plain by means of the passage on the upper side of it, thousands were crowding to the bridge, and vainly thinking to pass over it in safety. I saw them enter upon it, and rush gaily along, flattering themselves that there was no danger, and that soon they should be beyond the deep waters, till presently they entered the mist, and were hidden from the eyes of those who followed them, when they dropped one after another into the stream, and sunk in its dark flood to rise no more. I continued looking at this shocking spectacle, till my heart was full—ready to burst—and in the effort to cry out to the deluded throng who were just entering on the bridge, or were about to enter, Stop! Stop! Stop! I awoke,—and it was a dream.

But though it was a dream, the impression it made upon my heart was indelible. I have never lost it, and I never shall. The vision, I saw at once, was full of meaning. The plain is the world. The bridge is the broad road spoken of by the Saviour. The path up the bank represents the strait and narrow way which leadeth unto life. And seeing, as I continually do, thousands and thousands of my fellow creatures, jostling down the steep, pressing toward the bridge, crowding upon it, heedlessly thinking it will carry them safely over, and not dreaming of danger, till they make their last plunge and are gone forever;—seeing all this continually passing before my eyes, how can I hold my peace! How can I cease to cry in the ears of deluded mortals around me,

Stop, poor sinner, stop and think,
Before you farther go!

I am blamed, and have been, for saying and doing so much as I have on the subject of religion. But I blame myself for not doing a great deal more. The vision, though years have now passed away since first I saw it, is still before me. The feelings which I then had are fresh upon me. And while these remain, I can never cease to warn the wicked of his way, to tell him of the impassable bridge and the devouring flood, and to point him upward to the path of life."—[*Spirit of the Pilgrims.*

Robert Hall.

"In preaching, he usually began calm and collected, speaking in a low tone, and looking onward as he went, as if to survey afresh the region of thought he was about to traverse, but not often giving an indication of those torrents of eloquence that were soon to be poured from his lips. Sometimes, at the commencement, he hesitated, and seemed perplexed, as if dissatified with that he had intended to say; at others, when he was about to establish a truth, or enforce a general principle, he would enter upon a course of clear and powerful reasoning, rendered equally attractive and astonishing by the delectable purity and beauty of his style. In this latter case, the sentences were finished with such exquisite care, that he appeared to have selected not merely the most appropriate, but the only words which served his purpose, and yet delivered with such freedom and ease, that they seemed the first which came into his mind. As he proceeded, he increased in animation and strength of utterance; in his application of the principles he had advanced, or the doctrine he had discussed, he grew more intense and ardent; and when he had risen to a certain pitch of holy excitement, his brow would expand, his countenance brighten, and, drawing back his majestic form in the pulpit, he would come forward again, charged with the fulness of his message to his hearers, and address them in tones and language which made every heart vibrate. But it was not with his lips only that he spoke; his eloquence was more intellectual and spiritual than audible sounds could make it. His speaking eye told volumes. Whether beaming with benignity, or lighted up with intelligence, or blazing with intense and hallowed feeling, that eye indicated sentiments and emotions which words were not made to express."—*Rev. N. Bosworth.*

Warming Houses.

There is much popular ignorance prevailing on the subject of warming and ventilating houses, both among the English and Anglo-Americans. One would have thought that the advice and experiments of such men as Franklin and Rumford should have dispelled the illusions about people being more liable to catch cold when a regular and uniform heat is kept in their apartments, than when these are traversed by currents from doors, windows, and every crevice, all rushing towards an open fire. But prejudices are hard to be overcome—the more so indeed, the more beneficial their abandonment. If we were really made harder, and acquired exemption from the complaints so common in our variable climate, during the autumnal, winter, and spring months, by the common practices of using open fires,—single windows and doors, we might give up the comfort of of the oppisite plan; but no such good follows our exposure: no frame, however vigorous, is exempt from the assaults of streams of cold air in our houses. This is not, however, a matter of theory, or to be argued from individual experience. National usage, in the coldest climates in Europe, is decisive on this point. The Russians, Finlanders, and Swedes, of all classes, are not ashamed to keep up nearly a summer heat in their houses during the winter months—they have no fears of being called effeminate. On the contrary, they allege, that in sallying out from their apartments into the external frosty air, they are able to bear and even enjoy this kind of exposure, or air-bath, the better from their previous warmth—precisely for the same reason that a person with a vigorous circulation of the blood, and hot skin, is better enabled to bear the shock of a cold bath. In the opposite circumstances, of immersion in in cold air or cold water, when a person is chilly and with pale skin; as coming out from a cold room and imperfectly clad, he will suffer greatly, and be less able to resist the secondary and morbid effects of cold. Rumford declares that, notwithstanding his first prejudices against stove heat, he found, from an experience of twelve years' residence in Germany, not only that warm rooms were more comfortable in winter, but also more certainly tended to the preservation of health.

The grand object, with those of weak chests and and prone to pulmonary consumption, is to live, if possible, in a climate of nearly equable temperature during the year: at any rate, to enjoy this state of atmosphere during the winter. Hence the directions of physicians for such persons, that they spend the winter in a southern climate; and why, but to avoid the vicissitudes of their own?—vicissitudes which might be mainly guarded against, by a wiser method of ventilating and warming their houses, and a better fashion of clothing, when going out for the purposes of exercise and recreation. Conformably with the facts already laid down, experience shows, that persons who have lived in an artificial climate in their houses, the rooms of which were kept up all the winter at an uniform heat, have actually borne subsequent accidental exposure to the raw air of spring, better than if they had gone through the common hardening process of sitting in imperfectly warmed rooms, which were traversed by innumerable cross currents of air.—*Porter's Health Almanac.*

Ships beyond the visible Horizon seen in the Air.

Captain Scoresby, when navigating the Greenland seas, observed several interesting cases of unusual refraction. On the 28th of June, 1820, he saw from the mast head eighteen sail of ships at the distance of about twelve miles. One of them was drawn out or lengthened, in a vertical direction; and another was contracted in the same direction; one had an inverted image immediately above it; and other two had two distinct inverted images above them, accompanied with two images of the strata of ice. In 1802, Captain Scoresby recognized his father's ship, the *Fame*, by its inverted image in the air, *although the ship itself was below the horizon.* He afterwards found, that the ship was seventeen miles beyond the horizon, and its distance thirty miles. *Dr. Lardner.*

John Newton and Temperance.

It is well known that Newton, when a youth, was wild and giddy. While following his employment as a seaman, his father made inquiry respecting him, of a seafaring gentleman who knew his son's habits. "How," said his father, "does John conduct?" He is still unsteady, was the reply. "Is he intemperate?" asked his father. No, was the answer. "Then," said his father, "I do not despair of him." What John Newton was afterwards, all the world knows;—but how little hope is there of a drunkard!—The Rev. Dr. F. formerly a Minister in this city, said he had known 4000 drunkards, and he did not know of but *four* that had thoroughly reformed.—[*Watchman.*

Home.

BEAUTIFUL EXTRACT.

"Among the pleasures of the mind, there are few which afford more unalloyed gratification, than that which arises from the remembrance of the loved and familiar objects of home, combined, as they always are, with the memory of the innocent delights of our childhood. This is one of the few pleasures of which the heart cannot be deprived—which the darkest shades of misfortune serve to bring out in fuller relief, and which the uninterrupted passage of the current of time tends only to polish and to brighten. When wearied with the tumult of the world, and sick of the anxieties and sorrows of life, the thoughts may return with delight to the pleasures of childhood, and banquet, unsated, on the recollections of youth. Who does not remember the companions of his early years, and the mother who watched over his dangers, and the father who counselled him, and the master who instructed him, and the sister whose sweet voice reproved his wildness? Who does not remember the tree under which he played, and the house in which he lived, and even the moonbeam which slept upon his bed? Who has not returned, in sunlight and in sleep, to the scenes of his earliest and purest joys, and to the green and humble mounds where his sorrows have gone forth over the loved and the lost who were dear to his soul? And who does not love to indulge these remembrances, though they bring swelling tides to his heart and tears to his eyes? And whose ideas are so limited, that he does not extend his thoughts to the days and the dwellings of his ancestors, until he seems to become a portion of the mountain and the stream, and to prolong his existence through the centuries which are passed?"—*Lewis's History of Lynn.*

A young fop ordering a seal, expressed his desire to have something engraved upon it to denote what he was. "You cannot have any thing better," observed the jeweller, "than a cypher."

TEMPERANCE TAVERN.

MRS. E. DAVENPORT,

RESPECTFULLY tenders her thanks to the public for the patronage she has received, and wishes to inform them that her splendid Brick-building, on Main-street, in Danville, is still kept open as a house of entertainment, where every accommodation, to reader travellers and visiters comfortable, may be had.

No spirituous liquors are hereafter to be retailed or kept in her house. Danville, Oct. 22, 1831.

NEW BOOKS,

CHEAP FOR CASH.

Michael G. Youce,

HAS just received in addition to his former extensive assortment, a number of new and valuable books, viz.

Miscellaneous.

Capt. Hall's Travels in the United States, life of Washington by Bancroft. Beauties of Sterne and Blair. Beauties of Johnson and Burke, Rambler, Spectator, Wreath, Atlantic Souvneir, 1830, Devereaux by the author of Pelham, &c., Richelieu, a tale of France, Waverly, The Spy, The Spy Unmasked, The Prairie, The last of the Mohicans, Red Rover, Moore's Poetical works, Byron's do. do. Shakspear do. do. Scott's do. do. Life of Marion by Weems, do. of Washington by do., do. of Penn do., do. Franklin, do. R. H. Lee, do. Buonaparte. Botta's American Revolution, do. History of Italy and Napoleon, Mills' American Chivalry, Robertson's Charles 5th, Robertson's History of America, Tytler's general History, Malte Brun's Universal Geography with large atlas, History of England, do. of France, do. United States, do. America, do. Rome, do. Greece, Blair's Rhetorick, Moral Instructor, Pleasing Companion, Scottish Chiefs, Dun Allan, Death of Abel, Life of Joseph, Arabian Nights, Hudibras, Family Monitor, Mason's Virginia Farrier, Carver's F. do., Elements of Divinity, Biblical Theology, Shuckford's Connections, Prideaux do. Horne on the Scripture, Brown's Bible Dictionary, Jahn's Archaelogy, Upham's Text Book, Butler's Analogy, Brown's Antiquities of the Jews, Josephus, Campbell's Lectures on Church History, Marsh's do. do. do., Milner's Church History, Mosheim's do do., Hunter's sacred biography, Wesley's Works, Wesley's Sermons, Newton's Works, Buck's Works, do. Theological Dictionary, Cecil's Works, Lowth on Isaiah, Stewart on Hebrews, Beecher's Sermons, Owen on the Spirit, Boston on the Covenants, Bickersteth on prayer, Drew on the Soul, Pocket Bibles a great variety plain and elegantly Gilt, Elegant Pocket Polyglot Bible, London Edition with 6000 References, Family Bibles plain, do. do. Gilt Elegant, Scott's Family Bible, improved edition, Henry's do. do. do.

Law.

Blackstone's Commentaries with notes by Christian, Archbold, and Chitty, Chitty on Pleading, Stevens on do., Evans on do., Saunders on Pleading and Evidence, Chitty on Contracts, Comyn on do., Toler's, Law of Executors, Sugden on Vendors' Archbold's Practice, Coxe's Digest.

Medical.

Cooke's Pathology, Chapman's Therapeutics, Begin's do. Bell's Anatomy, Manual of Cooper's Surgery, Dorsey's do. Armstrong on Typhus, do. Fevers, Dewees on Females, do. on Children, Rush on the mind, Hooper's Medical Dictionary, Paris' Pharmacologia, do. on Diet.

Likewise a general assortment of School Books, Blank Books, and Stationary all of which will be sold lower for cash than they have yet been in Danville.

Danville, November 13, 1831.

NEW GOODS.

The subscriber is now receiving and opening a large assortment of

FASHIONABLE GOODS,

Selected with care for this market from the latest arrivals at the Eastern Cities. Among the articles received are—

SUPER black, blue, brown, olive, drab and grey mixed *Cloths and Cassimeres;*
Super light and dark grey mixed *Satinets;*
Do. blue and blue mixed do;
Premium grey and gold mixed do;
Revolution mixed and Clay premium do;
Flannels, Blankets and Baizes, assorted;
Ratinets and Bombazets, do;
Extra super black, brown, green, plumb and fawn 6–4 French Merino Cloths;
Black, blue, brown, green, scarlet, plumb, crimson and other colored Circassian and English Merino Cloths;
Black, brown, green and lead colored Norwich Crapes and Lustres;
Black and blue-black Italian Lustring;
Black Gros de Swiss figured, changeable, and a great variety of other *Silks;*
Black, white and other coloured Satias;
A large assortment of Prints and Calicoes;
An extensive assortment of Domestic Cottons, Tickings, &c. &c. &c.
Jaconet, Cambric, Swiss and Book Muslins;
Wide and narrow white and black Bobbinet Lace and Bobbinet Veils;
An elegant assortment of Merino Scarfs and Shawls;
A great variety of Merino, Barege, Cashmere and other Handkerchiefs;
A great variety of Silk and Valencia Vestings;
An elegant assortment of fashionable Ribbons;
A large assortment of Gentlemen's and Boy's Sea Otter, South Sea Otter, South Sea Seal, and other Seal-skin Opera and Round Topped *CAPS;*
Men's and Boys' Cloth Opera do.
Do. do. Fur Hats;
Misses' and Children's Chincilla, Sea Otter and Fancy Caps;
Ladies' and Misses' fine Straw and Open work Dunstable Bonnets;
2,500 pairs Ladies' Men's Boy's & Children's SHOES and BOOTS of all descriptions;
A constant supply of Philadelphia CALF SKINS;

A GENERAL ASSORTMENT OF

Hardware & Cutlery;

Queensware, Glassware and China.

ALSO—A VERY GENERAL ASSORTMENT OF

GROCERIES.

His stand being an eligible one, in the neighborhood of the "*Cheap Store opposite the Court-house Door,*" and contiguous to the house that has "*Merchandize bought principally at the New-York Auctions, which will enable them, as usual, to sell good bargains:*" Likewise between where they have "*Great Attractions,*" and where they have "*An endless Variety:*" Being thus situated in the centre of business, and determined not to be undersold, he believes he must receive a part of the public patronage, and "*modestly*" invites purchasers to give him a call.

JOSEPH H. HERVEY.

Lexington, Nov. 2, 1831. 18-tf.

New Fall and Winter

GOODS FOR 1831.

JAMES G. M'KINNEY & CO.

RESPECTFULLY inform their friends and customers, that they are now receiving and opening their first supply of FALL AND WINTER MERCHANDIZE, bought principally at the New-York Auctions, which will enable them, AS USUAL, to sell as good bargains as any other house in the Western country. The assortment is general, and of the NEWEST STYLE.

Consisting in part of the following articles:
Super West of England blue, black, brown, olive, gray, mulberry and drab Cloths;
Medium and low priced Cloths,
Super Cassimeres, assorted colors and qualities,
A large lot of Sattinetts,
White, red, and yellow Flannels,
Rose and point Blankets,
Green and white Mackinaw do.
Scarlet, green and yellow Toreens,
French and English Merinos,
Silk, Valencia and Velvet Vestings,
Bombazine, Bombazett and Circassians,
French, English and Domestic Prints,
Do. do. do. Ginghams,
Ladies' silk, worsted and cotton Hose,
8 4 and 10 4 damask and Irish Russian Diaper,
70 pieces very superior Colerain Linen,
Elegant plain and figured Silks, some of which are entirely new style,
10 pieces super Italian Lustring,
Thread and bobinet Laces and Edgings,
Long and square white, black & scarlet Merino shawls,
Lace Veils, Shawls and Handkerchiefs,
Splendid French worked Spencers,
Capes, Pelerines and Chemizettes,
Crape Shawls, different sizes,
Bonfanties, a neat and fashionable article for the neck,
A large and beautiful lot of Bonnet and Belt Ribbons,
Carpetings, Rugs, brass and wire Fenders,
Andirons and Shovels and tongs,
Pier and Mantle Glasses,
Toilet and Swing do.
A large lot of very superior Cutlery,
300 pieces handsome Wall Paper,
Plain and carved Combs,
Muslin Robes and Corsetts,
Ladies' Cravats, Gaiters and Burks,
Braids and Curls,
Artificial Flowers and Wreaths,
China and Silver Head Ornaments,
Ladies' and Misses' Shoes,
Do. do. Boots,
Gentlemen's Boots and Hats,

A FEW EXCELLENT SHOT GUNS.

ALSO A VERY EXTENSIVE STOCK OF

Groceries, &c.

☞ Purchasers of goods are invited to call and examine for themselves.

Lexington, Oct. 26, 1831. 17-tf

SIGN PAINTING,

AT THE SHORTEST NOTICE, IN THE NEATEST MANNER, AND ON MODERATE TERMS.

N. B. Bagging Shuttles of a superior quality.

JOHN JONES,
High Street, Lexington.

MUSIC TYPES.

JUST received, at the Price-Current Office, an entirely new fount of Music Type, consisting of Patent or Diamond Notes. The subscriber is

PREPARED TO PRINT MUSIC BOOKS

on the shortest notice and most reasonable terms. He pledges himself that all work of this description entrusted to him shall be executed in a manner superior to any that has hitherto been done in the western country. Persons disposed to publish collections of Music, may depend upon having their orders promptly executed. JAMES W. PALMER.

Price-Current Office,
Louisville, October, 1831.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831. 15-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

MERCHANT TAILORS'

FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret, Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs, suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves. All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Sequeza's patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

FEMALE ACADEMY

OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar Institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness, vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who possess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator.

JAMES K. BURCH.

Danville, Ky. August 31st, 1831. 9-tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD, *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found the place formerly occupied by the late Dr. E. M'DOWELL immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

TEMPERANCE TAVERN,

HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests.

August, 1831.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.